

The Extra Jubilee Year

HIS HOLINESS, POPE PIUS XI

The Apostolic Constitution, "Auspiciantibus Nobis," of the Holy Father Pope Pius XI, wherein His Holiness proclaims an extraordinary universal Jubilee for the entire year 1929, on the occasion of the fiftieth year of his priesthood. Translation copyright by the N. C. W. C. News Service.

PIUS EPISCOPUS

SERVUS SERVORUM DEI

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AS We begin, by the singular grace of God, the fiftieth year of Our priesthood, nothing is, or could be, more desirable to Us, the common Father of all the Faithful, than that all Our children, united with Us in spirit and prayer, should give thanks to God and ask of Him the aid so necessary both for Ourselves and for the Church entrusted to Us, surrounded as it is by so many evils and dangers; and that, fortified by this aid, all, particularly the clergy, should direct their efforts to the growth and spread of the Christian Faith, and to a more holy conduct of their own lives.

Most pleasing to Us, therefore—all the more pleasing because so free and spontaneous—is this wonderful unanimity with which all good men throughout the world, in congratulating Us, have hastened to celebrate this event, during these very first days of the new year, by their prayers to God both in public and in private, and by their joyful felicitations. Such a sudden and widespread action on the part of so many souls proves in a most glorious manner that it is most fitting that devoted and affectionate children should participate not only in the sorrows and griefs, but also in the comforts and joys, of their Father, by reason of that tie, as it were, by which the whole union of family life itself is bound together and governed. For the first and chief law of charity is that it should be shown not so much by words as by deeds; and that in charitable acts there should appear, as it were, a mutual sharing of goods.

And We Ourselves are so strictly bound by this same law that We must needs share Our good things with Our beloved children to the best of Our power. We must summon them to the participation in Our joys, so that, by placing before them the treasures of God's graces, the dispensing of which is in Our power, We may increase the pleasure of the Father through the common joys and benefits of his children.

HOLY YEAR PROCLAIMED

Wherefore, following in the footsteps of Our predecessors, in particular Leo XIII, We have decided to decree for the whole Catholic world another Holy Year *extra ordinem*, in the form of a universal Jubilee, which shall be in force to the end of December of the current year. With the fountains of the Church permitted to flow more bountifully throughout this whole time, by reason of Our paternal generosity, We profoundly trust that all the Faithful of Christ will now the more eagerly and freely avail themselves of these helps to salvation, so that private and public morals may be amended, faith may be given a new vigor, and the ardor of piety may be enkindled. For if the zeal for prayer, which We have often, even recently, commended, should take on a stronger life, there is nothing that could render to Ourselves and the Church a more powerful aid in these critical times in which we live.

Prompted by the same motive and led by the same hope as Our predecessor of pious memory, Leo XIII, we also decree a Holy Jubilee "by admonishing and exhorting all who have concern for their salvation to recollect for a little and raise their thoughts, centered as they are in earthly interests, to higher things; for this will not only be salutary for individuals, but also for the State, because progress in perfection of soul in the individual will be followed by a corresponding advance in honesty and virtue in public life and morals."

Now, while it is the purpose of the Holy Year to foster an increase of faith in the people and to urge them to conform their lives to the law of the Gospel, the remembrance of the day on which We were raised to the dignity of the priesthood would seem, furthermore, to admonish the more strongly all those who are honored by this same power to

conduct their whole life more religiously and piously day by day, in keeping with the dignity of so great an office. Out of those multiple fruits of the Jubilee which will redound both to individuals and to human society, We trust there will come forth finally the restoration of the peace of Christ, complete and perfect in the Kingdom of Christ.

Therefore, relying on the mercy of the Omnipotent God and on the authority of the Blessed Apostles Peter and Paul, and by virtue of that power of binding and loosing which the Lord has given to Us, though unworthy, for promoting an increase in faith, the amendment of morals, and especially the holiness of the clergy, to all the faithful in Christ of both sexes We grant a plenary indulgence of all sins in the form of a general Jubilee. This indulgence will be in effect from this day until the end of December of the current year, and may be gained as follows:

HOW TO GAIN INDULGENCE

I. Inhabitants of the Diocese of Rome and foreigners sojourning therein:

1. If on the same day, or on different days, they make two visits to the Basilicas of the Lateran, Vatican, and St. Mary Major, and in these places pray devoutly for the intention of the Holy Father mentioned above, and in general for the conversion of sinners, the extirpation of heresy and schism, and for peace and concord among all princes, to the end that the exaltation, prosperity, and freedom of the Catholic Church and its Head, the Vicar of Jesus Christ, may the more easily be attained.

But if because of too great distance or of any other just impediment it should be difficult for the inhabitants of the suburbs, especially, to visit the Basilicas mentioned, We grant that confessors may permit their penitents to go to some other parish church or oratory where the sacrifice of the Mass is to be celebrated, for the purpose of performing these same visits.

2. If on two days, apart from those on which fasting and abstinence are commanded, they fast and abstain according to the regulations of Canon Law.

3. If, apart from fulfilling the obligation of yearly confession, they go to Confession and receive absolution from

their sins; and if, apart from fulfilling the obligation of receiving Communion during Easter time, they piously receive Holy Communion.

4. If, finally, after hearing the advice of a confessor, they give some alms for some pious work—each according to his means and piety. We commend particularly the work of the propagation and preservation of the Faith.

II. For those living outside the Diocese of Rome, throughout the world, We prescribe two visits, either on the same day or on different days, and these visits to be performed piously in three churches or public oratories in which the Mass is wont to be celebrated. These places must be assigned by the Ordinary of the place or in accordance with his orders. But if three such churches are not to be found in some places, then let three visits be made in two churches, or six in one. Furthermore, the other works enumerated above must carefully be performed by those seeking the indulgence.

III. In behalf of those who, either at Rome or elsewhere, may wish to perform their visits in a body or *processionaliter*, as it is said, under the direction of their parish priest or some other priest designated by him, the Ordinary at his own prudent discretion may reduce the visits even to a smaller number.

IV. Visits may be performed partly in one diocese and partly in another; and in the same diocese, partly in one place, partly in another; but in each place only in churches duly assigned.

WHERE THERE ARE IMPEDIMENTS

V. If any of the Faithful be impeded by any just and reasonable cause from fulfilling some one of the works mentioned, or even all of them, in the manner prescribed, their confessors may dispense them by changing the prescribed works into some other work.

VI. All Religious and all who come under this heading in the second part of Book II of the Code of Canon Law can be dispensed both individually and collectively by their immediate superiors, if the prescribed works are changed into others, provided the latter, however, do not fall under those enjoined by rule. Religious lay congregations, moreover, can be dispensed by the priest who exercises general

supervision over them. And, in case of necessity, an individual can be dispensed by his own confessor.

Confessors, throughout the whole period of the Jubilee, should follow generally, in absolving and dispensing, the discipline recently introduced by the Code of Canon Law.

We do not suspend, however, the extraordinary faculties, however delegated, which they perchance possess. But in addition We grant them the following faculties, which are to be exercised this year, within the limits of the jurisdiction, whether ordinary or delegated, with which they may be invested by their Ordinaries. Hence, at Rome or elsewhere, let them be empowered to absolve penitents rightly disposed from all reserved cases, either *ab homine* or *a iure*, under censure or without censure; excepting, however, not only cases of the violation of the secret of the Holy Office, but also those reserved *specialissimo modo* for the Supreme Pontiff (Canons 2320, 2343, 2367, 2369, Code of Canon Law); and finally, those for which, even after obtaining absolution by virtue of Canon 900, there still remains the obligation of having recourse to the Sacred Penitentiary and of abiding by its decisions (Cf. the Decree of the Sacred Penitentiary, November 16, 1928). We grant likewise to all confessors, as above approved, the faculty of dispensing for reasonable cause in the case of all private vows, even when sworn to; excepting, however, those which are reserved for the Holy See by Canon 1309, and also a vow accepted by a third party who would be damaged by a dispensation unless he renounces his right. Penal vows also can be changed, but only into a work which withdraws the individual from sin in an equally efficacious manner.

Faculties of absolving and dispensing of this nature, can be applied to those only who have the sincere intention of gaining the Jubilee and of performing the works prescribed or changed. If, however, such persons, after having obtained absolution or dispensation, be prevented by some reasonable impediment from fulfilling the other conditions, We indulgently decree that the absolution or dispensation received shall likewise be valid.

Furthermore, confessors may use these faculties *in solo foro conscientiae etiam extra sacramentali*, unless there be evidently a question of a sin that is to be sacramentally absolved.

Those who are affected *nominatim* by any censure, or who are publicly named as being such, cannot enjoy the benefit of the Jubilee until they have made satisfaction *in foro externo, prout de iure*. If, however, *in foro interno* they shall sincerely put aside their contumacy, and shall show themselves rightly disposed, they can, *remoto scandalo*, be absolved meanwhile *in foro sacramentali* to the end only of gaining the Jubilee, and they must assume the burden of subjecting themselves as soon as possible even *in foro externo* to due process of law.

The plenary indulgence of the Jubilee, which can be applied either to one's self or to the souls in Purgatory, can be gained two or more times by repeating two or more times the works enjoined. But it is only when the Jubilee is gained for the first time that confessors can use even several times the faculty of absolving from censures and reserved cases, and of changing or dispensing in the case of a penitent who has not yet performed the works enjoined.

During the Jubilee year, indulgences already granted for works distinct from those prescribed for gaining the Jubilee by no means cease. On the contrary, We grant, for the purpose of increasing daily the spirit of prayer, that all the Faithful throughout the present year can gain an indulgence of seven years and seven quarantines, as often as they pray piously before the Blessed Sacrament, even when the Tabernacle is closed, for the intention of the Supreme Pontiff, the indulgences already granted for this same work still remaining in force. And those who make such a pious visit throughout a whole week may gain a plenary indulgence according to the usual conditions.

Furthermore, to foster the piety of the clergy during this whole year in the offering of the Holy Sacrifice, We grant to all priests, to the thirty-first day of December of the present year, a personal privilege, in virtue of which, by celebrating the Holy Sacrifice of the Mass, they can apply daily a plenary indulgence to a soul in Purgatory.

And in order that these Our Letters may come the more easily to the knowledge of all the Faithful, We desire that to the printed copies of the same, signed however by the hand of some public notary, and fortified by the seal of some person in ecclesiastical authority, the same faith should be given, as to these Letters themselves if shown.

[Following this is the customary form of closing Apostolic Constitutions] . . .

Given at Rome, at Saint Peter's, on the sixth day of January, the Feast of Epiphany of Our Lord, in the year 1929, the seventh of Our Pontificate.

FR. ANDREW CARDINAL FRÜHWIRTH,
Chancellor of the Holy Roman Church.

LAWRENCE CARDINAL LAURI,
Penitentiary Major.

JOSEPH WILPERT,
*Dean of the College of the Pronotaries
Apostolic.*

DOMINIC JORIO,
Pronotary Apostolic.

Apostolicity of the Church

REV. J. B. ROPER

Sermon preached by the Rev. J. B. Roper, in St. Patrick's Cathedral, Melbourne, Australia, as one of a series on Catholic evidence. Reprinted from the "Advocate," of Melbourne, July 14, 1927.

ONE of the outstanding facts in the life of Our Lord Jesus Christ is the remarkable power He entrusted to His twelve Apostles. He did not merely select them to be a faithful bodyguard, but He gave them the unheard-of position of His plenipotentiaries, leaving them on earth to propagate that perfect system of religion which He wished all men to embrace. Christianity, according to the plan of Jesus Christ, was to be taught by the Apostles, while He, on His part, would ensure that they taught it without error.

This conclusion stands out with unchallengeable certainty, not from an arbitrary interpretation of a few isolated texts, but from an unbiassed reading of the whole New Testament.

First of all, see in the pages of the Gospels how Our Lord prepared the Apostles for the onerous duties He would lay upon them. "Going up into a mountain, he called unto him whom he would himself: and they came to him. And

he made that twelve should be with him, and that he might send them to preach" (Mark iii, 13-14). So constantly did He keep them with Him that nearly four years afterwards St. Peter could remind the infant Church that no man should be selected for the Apostolic office unless, like the Twelve, he had accompanied them "all the time the Lord Jesus came in and went out among us, beginning from the baptism of John until the day wherein he was taken up from us" (Acts i, 21-22).

To them alone had He explained the meaning of all His mysterious sayings: "To you it is given to know the mystery of the kingdom of God, but to the rest in parable that . . . hearing they may not understand" (Mark iv, 11-12). He hid from them no part of His Divine teaching: "All things whatsoever I have heard of My Father I have made known to you" (John xv, 15). He even arranged that all their defects of knowledge or memory would be made good before they began to teach: "The Holy Ghost, whom the Father will send in my name, he will teach you all things and will bring all things to your mind whatsoever I shall have said to you" (John xiv, 26). This guaranteed their infallibility in delivering the message of Christ.

Having thus prepared the Apostles during the three years of His public ministry, He, with solemn words, sent them forth to teach all men the truths made known by the Son of God. During His lifetime He had restricted their work to the Jewish race: "Go ye not into the way of the Gentiles . . . but go ye rather to the lost sheep of the house of Israel" (Matt. x, 5-6). But later, when Israel proved hard-hearted, He sent the Apostles to all mankind: "Teach ye all nations" (Matt. xxviii, 19), or, in St. Mark's account: "Go ye into the whole world and preach the Gospel to every creature" (xvi, 15). On the very day of His Ascension, "giving commandments to the apostles, whom He had chosen," He consoled them with the prophecy, "You shall be witnesses unto me in Jerusalem and in all Judea and Samaria, and even to the uttermost parts of the earth" (Acts i, 2, 8). Thirty years afterwards St. Paul was able to assure the Colossians that "the Gospel which is come unto you . . . it is also in the whole world," and the Romans that their "faith is spoken of in the whole world" (Col. i, 5-6; Rom. i, 8).

But miraculous as was the success of the preaching of the Apostles, this was not the only task for which Christ had appointed them. They were to be not only the teachers of the nations, but also the rulers and masters of the Christian Church in every part of the world. Their authority, in fact, was to be stupendous, almost unbelievable; it was to be equal to that of Christ Himself. In His own words to them: "As the Father hath sent me, I also send you" (John xx, 21); "He that heareth you, heareth me, and he that despiseth you, despiseth me" (Luke x, 16); "Amen, I say to you, whatsoever you shall bind on earth shall be bound also in heaven, and whatsoever you shall loose on earth shall be loosed also in heaven" (Matt. xviii, 18). Thus He gave His Apostles supreme power in spiritual things; their laws, their judgments, their sentences or remissions, would all be ratified by God Himself.

What a wondrous thing was this—to give mere men the powers of God, to make them able to fill the place of the invisible Head of the Church, Jesus Christ!

Some people indeed have asserted that these words of Our Lord did not confer such extraordinary powers on the Apostles, but were merely cases of oriental extravagance in language, meaning nothing more than a commission to preach the Gospel without fear. Others, again, have claimed that the Apostles actually became no more than preachers, "ministers of the word" (Acts vi), and that they left each Christian community to organize and govern itself; in other words, that the primitive Church enjoyed a democratic form of government, and was not subject to the supreme authority of the Apostles.

The most destructive answer to these theories is simply to recount from the New Testament what actually happened in the primitive Church. In every case recorded the Apostles exercised the most complete power of teaching and ruling every community of Christians. The only other men allowed to use authority like theirs was the Hierarchy of Bishops, priests, and deacons appointed, immediately or mediately, by them.

When disputes arose as to the binding force of the Mosaic Law on converts from paganism, the matter was settled once and for all by a council of the Apostles held in Jerusalem (Acts xv), in which it was decreed that while

they must abstain "from things sacrificed to idols . . . and from things strangled, and from fornication," they were released from all other requirements of the Jewish Law. The very opening words of this decree are significant: "It hath seemed good to the Holy Ghost and to us . . ." Could there be any clearer evidence of their belief that they spoke as the mouthpiece of God?

Note also the fulness of power over the Bishops, priests, and laity exercised by St. Paul in his capacity of an "Apostle of Jesus Christ," which he was at such pains to establish beyond contradiction. To the Corinthians he lays down a detailed series of laws and admonitions concerning doctrine, morals, and ritual, and he concludes with the statement that when he comes to them in person he will "set the rest in order." He cuts off from the faithful and "delivers over to Satan" the incestuous Corinthian and the blasphemers, Hymeneus and Alexander. His power extends to loosing as well as binding, for he subsequently readmits to the Church those who are penitent. All this scarcely points to government by the congregation!

Moreover, the appointment of priests rested, not with the community, but with the Apostles. Paul and Barnabas "ordained . . . priests in every church" (Acts xiv, 22), and St. Paul writes to Titus: "For this cause I left thee in Crete that thou shouldst set in order the things that are wanting and shouldst ordain priests in every city" (Titus i, 5). All this is just what we claimed to be intended by the words: "As the Father hath sent me, I also send you."

Would the Apostles have dared to exercise powers equal to those of the Son of God unless He had authorized them to do so? Or would the other members of the early Church—many of whom had heard with their own ears the words of Christ—have obeyed such peremptory commands unless they realized that the Apostles had been given Divine authority to rule and teach? Only one conclusion is possible: that Christ did commission His Apostles to take His place in the world; in other words, that He founded an Apostolic Church.

But there is another aspect of the Apostolic power which must not be overlooked. They were ordered by Our Lord to teach and rule as a body, not as independent individuals. This fact may be deduced from the very words of their com-

mission: "Going, therefore, teach ye all nations . . . teaching them to observe all things whatsoever I have commanded you" (Matt. xxviii, 19-20). The Apostles were given no authority to interfere with the collection of truths they had been taught by Christ. No Apostle could teach men more or less than the others: there was to be only "one Faith." Their unity in doctrine was to ensure the unity of the Church's belief, and thus fulfil the prayer of Christ after His Last Supper: "That they all may be one, as thou, Father, in me, and I in thee" (John xvii, 21).

If, then, any Apostle should separate himself from this unity by teaching a different doctrine to the others or by disobeying the decisions of the general Apostolic body, he would cease to be a true Apostle; he would no longer be even a member of the Church. Certainly, St. Paul could "withstand Peter to his face at Antioch" (Gal. ii) by rebuking an imprudent action (which was probably prior to the decision of the Council at Jerusalem), but he would not dream of attacking the teaching of a fellow-Apostle. As a matter of fact, he regarded with horror such a rending of the seamless garment of Christ. It would be the awful sin of schism, and against those teachers who attempted it were levelled his terrible words in the same Epistle: "Though we, or an angel from heaven, preach a gospel to you beside that which we have preached to you, let him be anathema. . . . So now I say again: If anyone preach to you a gospel, besides that which you have received, let him be anathema" (Gal. i, 8-9). And, on the other hand, he constantly compares the Church to the human body, arguing that as the various organs must work harmoniously together under the direction of the head to build up the perfect human being, so the Church, "the body of Christ," must preserve its unity by adhering to the organization fixed for it by the wisdom of God (I Cor. xii, 12; Col. ii, 19; Ephes. iv).

Like the human body, the Church has its head, the center and director of its unity. Christ had provided a supreme Apostle in the person of Peter, whose original name had been Simon, son of John. The real head of the Church, in its beginnings and for all eternity, is Jesus Christ Himself. But after the Ascension Christ was invisible, so He appointed Simon to be the visible head in His place. The

Apostles were to be the foundation stones of the Church—it was to be built up on them; but Simon Peter was to be the chief “rock,” as is signified by the new name “Peter” (rock), which Our Lord bestowed on him. Read again the familiar words of St. Matthew’s Gospel (xvi, 15-19), and note how Christ compares His Church to a house which shall be built upon a rock. As the rock foundation gives the house immovable stability and preserves it against the assaults of tempest and flood, so shall this Apostle, the rock of the Church, make its structure so firm that the “gates” (powers) of hell shall never destroy it. “Blessed art thou, Simon Barjona, . . . and I say to thee: Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it.” Peter, then, is to be the human cause of the stability of the Church; his sustaining strength shall be felt in every part and by each member of it. He shall shield the Church from the corruption of false doctrine, unshakable in the teachings he received from his Master.

But Our Lord says more to Peter: “I will give thee the keys of the kingdom of heaven. And whatsoever thou shalt bind on earth shall be bound also in heaven, and whatsoever thou shalt loose on earth shall be loosed also in heaven.” Peter, then, is to have the keys of the Church (the Kingdom of God on earth)—the keys which signify, even in our day, ownership or supreme authority over the house. And his binding or loosing, his law-making or annulment of laws, shall be sanctioned by the authority of God. Such was the first promise made to Peter concerning his future position.

And, once again, during the solemn moments of the Last Supper, Our Lord addresses remarkable words to Peter; words which make still clearer his future relationship to the other Apostles: “Simon, Simon, behold Satan hath desired to have you [all the Apostles] that he might sift you as wheat; but I have prayed for thee [Simon alone] that thy faith fail not, and thou being once converted confirm thy brethren” (Luke xxii, 31-32). Now we know that the prayer of Christ to His Father is always answered, so that it is certain that Peter will be the real strength of the Church, for the other Apostles are to lean upon this solid rock.

Such solemn promises would be in themselves sufficient evidence of the position intended by Our Lord for St. Peter; but we have more, we have the incident recorded in the twenty-first chapter of St. John's Gospel when these promises were fulfilled. It was during one of His appearances to His Apostles after the Resurrection that Jesus three times asked Simon Peter: "Simon, son of John, lovest thou Me?" Thrice He extracts from the penitent Peter a heartfelt expression of love. And to each of the three protestations Christ replies with a command. We should read these commands of Our Lord in the original Greek of St. John in order to appreciate their meaning to the full; but they may be translated literally: "Give food to my lambs"; "Rule my sheep like a shepherd"; "Give food to my sheep." Clearly they mean that every member of Christ's flock, even the other Apostles, is placed under the care of Peter. He is to strengthen his co-Apostles; he is to rule the Faithful with supreme authority; he is the rock foundation on which the edifice of the Church is built.

The actual practice of the early Church accords perfectly with this. Whenever anything important has to be done or decided, Peter speaks first and assumes authority over the others. He does so, for instance, at the election of Matthias instead of Judas; in the first preaching at Pentecost; in the admission of Gentiles into the Church; and at the council of Apostles held at Jerusalem (Acts i, ii, xi, xv). In the Gospel lists of the Apostles his name is always mentioned first, though he is not the eldest, the first-called, nor the best-beloved. St. Matthew says emphatically: "The names of the twelve Apostles are these: the first, Simon who is called Peter. . ." (x, 2). The universal belief of the early Church on this point may be summed up in the declaration of the Bishops of the Council of Ephesus (A. D. 431) that it is a "fact disputed by none but accepted by all in every age that St. Peter was the prince and chief of the Apostles and the foundation of the Catholic Church."

Here, then, we see the complete lines on which Christ planned out the beginnings of His Church. It was to be taught and governed by the Apostles with authority equal to His; they were to all teach the same complete body of doctrine He had given to them; they were to preserve per-

fect unity of belief and action under the supreme guidance of St. Peter, who was thus made visible Head of the Church. We know, too, that to the Apostles alone He had given the power to make men holy by means of sacred rites—the Mass and the Sacraments, in which the merits of the Redeemer were brought into direct contact with individual souls in the Church. To them He had said: "Baptize"; "Whose sins you shall forgive, they are forgiven them . . ."; "Do this in commemoration of me." From them also came the administration of the other Sacraments alluded to in I Cor. x, 16; James v, 14-15; II Tim. i, 6; Ephes. v, 22-24; Acts viii, 14-17; Eucharist, Extreme Unction, Holy Orders, Matrimony, and Confirmation.

We have thus a clear idea of the constitution of the Church in its earliest days—when the teachings of Christ were still ringing in men's ears. It was a Church absolutely dependent on the Apostles for its three essentials: doctrine, government, and means of grace.

The Apostolic Church thus established by Jesus Christ was not intended only for the days of the Apostles. He had ordered them to "teach all nations"—a command which their short lives made impossible of fulfilment; they could find time to reach only a small fraction of the human race.

Again, He had made them the promise: "Behold, I am with you all days, even to the end of the world" (Matt. xxviii, 20). Knowing that within sixty years every Apostle would be dead, what could Christ have meant? Clearly, that other men would take their place, with the same powers and the same duties as the Twelve; that others, again, would succeed to them, and that He would be with this succession of Apostles till their work should finish with the ending of this world. (We must not forget that the promise was made, not to the general body of His followers, but only to the Apostles, and implicitly to their successors.)

He required, then, that the Apostles should appoint successors and should pass on their authority to them. And these immediate successors of the Apostles must again transmit the power to rule and to teach the Church. The Apostolic line would thus continue unbroken and the Apostolic teaching unchanged, with the constant aid of Christ, in every age of the Church. With them, too, would be "the Holy Ghost, the Spirit of Truth," who would "teach them

all things and abide with them forever" (John xiv, 16-26). Thus in every generation the rulers of the Church could say: Our authority and our doctrine is that of the Apostles, for we are one with them by lawful succession. Like that of the Apostles, our solemn teaching is infallible, guaranteed against error by the abiding presence and assistance of Christ and the Holy Ghost.

Both from the New Testament and from the records of the early Church it is quite clear that the Apostles did transmit their powers—to some their entire powers, to others only a part. In the New Testament we read of men who were engaged in the building up of the Church under the leadership of the Apostles. They are called variously Bishops ("episcopoi," literally "overseers"), priests ("presbyteroi," literally "old men"), presidents, heads, shepherds, teachers, and prophets. That not all of these were given a full share in the Apostolic powers is certain, but the most learned research has not yet made clear where precisely the line was drawn. Beyond any doubt, some of them were granted the same powers as Peter and Paul themselves enjoyed. For example, full Apostleship was conferred by St. Paul on Titus and on Timothy. These he sent to build up the Church at Ephesus and in Crete, and to them he gave power to create other pastors by the laying-on of hands. To Titus he writes (i, 5): "For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and shouldst ordain priests in every city, as I also appointed thee." Not many years passed before the name *Bishop* was restricted to those who had thus received the full Apostleship by legitimate succession.

These and other similar facts become very evident when we consult the important early Christian documents known as the writings of the Apostolic Fathers and written between the years 90 and 150 A. D.—that is, from sixty to one hundred and twenty years after the Ascension. From them we learn many details concerning the doctrines and government of the Church immediately after the death of the Apostles. The earliest of the Apostolic Fathers was St. Clement, third successor of St. Peter at Rome. Writing to the Corinthians (Clem. i, 42-44), he says: "The Apostles received the Gospel for us from the Lord Jesus Christ. . . . So preaching everywhere in country and town, they ap-

pointed their first fruits (having proved them by the Spirit) to be Bishops and deacons. . . . And our Apostles knew through Our Lord Jesus Christ that there would be strife over the name of the office of Bishop. For this cause, therefore, having received complete foreknowledge, they appointed the aforesaid persons, and afterwards they have given a law, so that, if these should fall asleep, other approved men should succeed to their ministry." The only other Apostolic Father to whom space will allow a reference is St. Ignatius the Martyr, who was the second Bishop of Antioch after St. Peter. While journeying to Rome to be killed by beasts in the amphitheatre he wrote seven letters to Christian churches. One of the principal matters treated of in these is, according to the non-Catholic editor, Kirsopp Lake, "respect for the Bishop and presbyters. He ascribes the fullest kind of Divine authority to their organization, and recognizes as valid no church, institution, or worship without their sanction."

For example, to the Smyrnaeans he writes: "Let no one do any of the things appertaining to the Church without the Bishop. Let that be considered a valid Eucharist which is celebrated by the Bishop, or by one whom he appoints. . . . Whatever he approves is also pleasing to God." Here we have a plain statement that the Church was actually governed by Bishops at the very time of the death of St. John, last survivor of the twelve Apostles.

Eighty years after we find St. Irenæus, Bishop of Lyons, in France, tracing his descent from the Apostles. For he was made Bishop by St. Polycarp, who had been appointed Bishop of Smyrna directly by the Apostles.

Without the necessity to quote other similar evidence, it is thus unquestionable that before their death the Apostles had handed on the powers they had received from Christ and that the Church had begun to be ruled and taught by Bishops, the successors of the Twelve.

Some cities, like Rome, Jerusalem, Ephesus, Athens, and Corinth, were considered worthy of special honor as Apostolic churches, because they had for their first Bishops one of the twelve Apostles: St. Peter, St. Paul, St. John, or St. James. Other bishoprics were not directly founded by Apostles; but in no city could a man be appointed Bishop until hands had been imposed upon him either by one of

the Apostles or by a Bishop already ordained apostolically.

But we have already seen that though Our Lord had commissioned twelve Apostles, He did not thereby inaugurate twelve independent Churches. The symbols He used for His Church, as well as the fact that He always called it His Church (not Churches), all signified that, like a city, a flock, a kingdom, it would have a unified administration. So the Apostolic body had met at Jerusalem to legislate for the whole Church. So, also, relying on their complete unity, individual Apostles had written authoritative letters to churches not founded by them personally.

And we have seen, too, that the bond of this unity was St. Peter, the rock on which the Church was founded, the shepherd of the whole flock, the strength of his fellow-Apostles. And so, after the death of Peter, the other Bishops must look to his successor, as their leader, their ruler, and their protector. St. Peter's headship, or primacy, passed to his successors in the bishopric of Rome. For Peter had founded that See and occupied it until his death.

The days have happily passed away forever when controversialists, imbued with theological hatred, could deny that Peter was ever Bishop of Rome. No scholar now dares to contradict on this subject the Catholic teaching, supported as it is by the learned researches of the German professor, Adolf Harnack, of the Anglican Bishop, Lightfoot, and of the prince of archeologists, De Rossi. Mention of archeology leads naturally to a brief reference to the remarkable evidence given by the silent walls of the Roman Catacombs, used as the Christian cemeteries for the first four centuries, stretching under the city and suburbs of Rome some six hundred miles in length, and containing, it is estimated, over four million bodies, many of them the shattered remains of the martyrs. Painted or scratched upon the walls of the Catacombs are numberless pictures and epitaphs, some of them obviously dating from the earliest days of the Roman Church, and giving valuable evidence of the beliefs and customs of those times. Amongst these we find many references to St. Peter, and even drawings and paintings representing him invariably with the same type of features, so that scholars believe it to be an actual portrait which has been thus preserved for us. There is no more familiar face in the Catacomb pictures than that of St.

Peter. With the early Christians of Rome he seems to have ranked next in importance to the Mother of God. We shall refer only to one of the many significant representations. In several places in the Catacombs we see what is evidently a drawing of Moses striking the rock. Another favorite subject is Moses receiving from God the Tables of the Law. Now, the strange thing is that in all such pictures Moses has the familiar features of St. Peter. This would mystify us were it not that a Dalmatian glass vase of the fourth century gives us also "Moses striking the rock," but with the illuminating comment: "Peter struck with his rod, the fountains began to flow." The belief of the primitive Church is thus singularly illustrated—what Moses was to the Chosen Race, Peter is to the Christian Church. He draws from the Rock ("which is Christ") the life-giving waters of the Sacraments; he is, too, the Law Giver of the New Testament, binding and loosing for God.

From the other end of the Roman Empire, from Phrygia in Asia Minor, has come remarkable evidence also from the inscription on the tombstone of Abercius, a priest, or perhaps the Bishop, of Hieropolis before 200 A. D. The symbolism used in this Eastern epitaph is exactly that of the Catacombs; it bears witness to the belief of the primitive Christians in the Divinity and Virgin Birth of Our Lord, the inspiration of the New Testament, the Sacraments of Baptism and the Blessed Eucharist, the Unity of the Church, and (what is most to our purpose) the Primacy of the Roman See (Barnes: "Early Church in the Light of the Monuments").

About the same time St. Irenæus, to whose episcopal genealogy we have already referred, was writing his great treatise, "Against Heresies." In this he lays down the principle that to decide between heresy and orthodoxy we should examine the teachings of those churches which go back to the Apostles by the succession of their pastors. As it would be difficult to consult them all, it is sufficient to consider the teaching of the Roman Church. "For on account of pre-eminent superiority all others must with her agree."

So that in the second century, as in the first, the Church was essentially Apostolic. It had developed along the lines laid down by its Divine Founder. It was ruled by those who traced their commission back in an unbroken line to

the Apostles. Its teachings were still those handed by Christ to the Apostolic College—"all things whatsoever I have commanded you." It regarded itself as infallible, because Christ Himself and the Spirit of Truth were with it, and anyone who tried to teach a different gospel was still "anathema"—cut off from the list of the faithful—as were the Gnostics, Marcionites, and Montanists of those days, and the Novatianists, Manichees, Arians, Nestorians, and Pelagians of succeeding centuries.

And in the second century, as in the beginning of the Church, the final test of orthodoxy—the great proof that one belonged to the unity of the Faith—was obedience to Peter, communion with the See of Rome.

As the centuries advance, and the original teaching of the Church has to be more and more explicitly stated in order to meet the assaults of heresy and to answer the inquiries of the Faithful, the characteristic Apostolicity of the Church becomes more evident still. And ever clearer stands out the responsibility and power of the Roman Bishop to take the place of Peter, "the basis and foundation of the Church, he who has charge of the whole world" (St. John Chrysostom: *passim*).

In the third century, on the occasion of the Baptismal controversy, Pope Stephen not only claimed for himself the Primacy as Peter's successor, but actually decided the question as the Bishop of Bishops. And St. Cyprian, Bishop of Carthage, though in the heat of controversy allowing himself to deny in violent language the Pope's right to interfere with the disciplinary regulations of other Bishops, still regards Rome as "the principal Church, the See of Peter, whence arose the unity of the Episcopate," and argues that communion with that See establishes us in "the unity and charity of the Catholic Church" (Cath. Encyc., iv, 585 ff.).

At the end of the following century lived St. Augustine, Bishop of Hippo, in Africa, the greatest Doctor of the Church. His teaching is also that the true Church must be Apostolic, in the sense that her pastors and Bishops must be the Apostles' successors. And to prove that Catholics truly possess this Apostolicity he draws up the list of Roman Bishops as far as Anastasius I (398-401), "with whom Catholics are now in communion." Being in communion with the Roman See, one is joined to the Apostles and is

himself in the true Church. Like St. Jerome and St. Vincent of Lerins, St. Augustine is full of praise for the firmness of Pope Stephen, as befitting his position. He does not wish to dwell on the violent words "which Cyprian in his irritation poured out against Stephen," and expresses his confidence that Cyprian's glorious martyrdom will have atoned for his excess (Tixeront: "History of Dogmas").

Not a shadow of doubt could remain as to this striking mark of the true Church of Christ. It had been founded, had grown into a mighty edifice, had become the world's most remarkable institution, and in every stage of its history it announced itself to be nothing if not Apostolic. Both friends and enemies had to admit that its very essence was to be governed, taught, and given holiness through a constant succession of Apostles and Bishops under the supreme guidance of St. Peter and his successors in the See of Rome.

Knowing the Answer

ONCE upon a time a non-Catholic put an objection against the Faith to a Catholic. The Catholic answered the objection.

The story is not true, of course. More probably he said: "I don't know," or "Ask a priest," or he may even have punched the other's head—which is not an answer, but a confession that one cannot answer. Whatever he did, he almost certainly postponed the conversion of England. (From *The Publishing Business*, a quarterly issued by Sheed and Ward, London.)